

From the Sabbath School Visiter.

THE LOST TREASURE.

"Oh! mother, I have lost my kite, my beautiful pretty kite that papa gave me." James' flushed cheeks and quivering lip bore full testimony to the little trial which was almost enough to break his heart. His mother was deeply engaged reading a letter which she had but a few moments before received. James did not notice that the tears were in her blue eyes, and that the hand in which she held the letter trembled. He went to her, and laid his hand upon her shoulder, and the tears rolled down his cheeks. It was but a moment before Mrs. Horton closed the letter and laid it in her basket. A deep sigh escaped her, as she put her arm around her son, and inquired the cause of his trouble.

"Why, Mother," said James, "I was flying my kite, and I saw a white cloud, and it looked very near! I ran up the hill, and let the string out to see how near my little kite could go to the cloud; and while I was looking up, the string got out of my hand, and it went away up, and at last I saw it go round behind the cloud. I watched it, and it did not come again; but Mother, it is lost." Mrs. Horton pressed her boy closer to her heart, as she said, "And so the little treasure papa gave you is gone." She paused a moment and then added, "My son, I have received a letter this afternoon from a dear friend. She says her Father gave her a treasure. She loved it as well—better than you loved your kite. She held it fast. She thought the string by which she held it was stronger than the little string to your kite. She was thinking how much comfort she should take from her treasure; and it went away, far—far above the beautiful cloud behind which you have lost sight of your pretty kite—and James, it will not come to her again."

The large tears soon dried from James' cheeks, and, as his mother finished speaking, he glanced his eye first upon her agitated countenance, and then upon the letter which lay in her basket. After a moment's silence, he said, "Mother, won't you read to me about the lady's treasure, and—what was it, Mother?"

"My dear, the letter is from your aunt Emily, and your dear little cousin Frances is dead. I will read you the letter." James looked very earnestly and sadly at his mother as she opened the letter, and read:—

"MY DEAR SISTER; A mother's heart only can appreciate the agonized feelings with which I sit down to write you. Oh! could you take a seat by my side you would not ask why my heart is full, almost to bursting. The wild hope which caused my heart to bound but a few hours since, has passed away. The shadows of death have thickened around me. The cold damps of the grave have chilled my spirit, for my beloved boy has gone—forever gone. Night after night have watched over his untroubled sleep and longed for the morning sun to awaken him to gladness. He sleeps forever now. A thousand times I have wept to behold his lightest grief. He will never sorrow again. He lies before me now. Yes—he rests in the little bed over which I have so often bent to give him the good night kiss. Those lips which have moved in an infant's prayer, are closed. He will never speak again. His brown hair lies in clustering curls upon his pale forehead, and the rose has faded from his cheek."

"It was but an hour after you left us last week that he first complained. I was sitting by the window, still thinking of your visit, and in my heart blessing God for the treasures of hope and happiness he has granted us; when Francis came to me and laid his head upon my lap. I noticed that there was a burning flush upon his cheek, but I supposed it merely the excitement of parting with his little cousin. I endeavored to divert his attention, and asked him if he would like to walk with me. His countenance expressed an unusual degree of pleasure as he replied, 'Yes Mother, if you will go and see Charles. Our visits to the poor sick boy had been suspended for a few days; and I very gladly complied with his request. We found the suffering boy near death. A scarlet fever of the most malignant character had dreadfully reduced him. We remained by his bed about half an hour, and, as I took leave of the afflicted mother, Francis firmly grasped my hand pressing close to my side, said, 'Mother, do stay and make poor Charles well.' That night, when I had listened to the evening prayer of my beloved boy, he whispered, 'Mother, will you stay with me when I die?' I know not why it was so, but there was a vague uncertain fear in my breast that the flame kindled in my heart at the altar of God, was soon to be quenched. And while Francis slept, I sat by him, and prayed for strength to meet the heavy affliction. The morning sun shone brightly into our pleasant room, but it brought no relief for my fears; and ere the day passed, Francis was evidently a victim of the same disease which had wasted away the strength and checked the life-blood of Charles Haven. For a number of days he was delirious; but even then he manifested the same patient sweetness which has always characterized him. Yesterday, as I sat by his bed, he opened his eyes, and wildly asked, 'Who is here?' I bent over him, and in a low tone replied, 'Francis—mother is here.' He fixed his glazed eyes upon me, and I am sure he knew me, for he put up his thin, emaciated arms; and clasped them round my neck, while he pressed his burning lips to my cheek. Then sinking back on the pillow, he said, 'Mother, please say, Suffer little children.' I repeated to him the verse. As I finished it, he whispered, 'I have heard that a good many times to-day. Who said it?' I told him perhaps Jesus had said it to his soul. A faint smile passed over his face, and he said in a stronger tone, 'Then, mother, he wants me to come, and I should love to go to heaven.' I did not reply. How could I? He turned his head, fixed his eyes upon me; and sweetly added 'And when he tells you to come, then I shall see you in heaven; and shall you be my moth-

er in heaven when we both go there?' The sun was setting. I had fastened back the curtain, and the soft light now shone peacefully upon the scene of suffering and death. Francis turned his eyes upon the window. After a moment's silence, he said, 'Mother, read to me what the dying boy said to his mother.' I knew well to what he referred, and I instantly read to him the following verse:

"Yes, mother, I loved in the sunshine to play, And talk with the birds and the blossoms all day. But sweeter the songs of the spirits on high— And brighter the glories round God in the sky—I see them—I hear them—too full is my heart; My mother—dear mother—do let me depart."

"Mother," said Francis, "I do want to go to God in the sky. Kiss me, mother, and do not cry." He soon fell asleep, and at three this morning, he closed his little hands across his breast, and ceased to breathe.

"When you, my dear sister, have watched the flower of your affections fade and die,—when you miss the bounding steps, the joyous laugh, the winning tone, and know that they have passed for ever, then will you know the utter desolation of my heart. My child has gone to join the infant throng around the throne of God. I feel that he is happy; and that his father has met and welcomed our lovely boy to a world of happiness. But they have left me alone; and yet, it is well with the child, and I trust He who cares for me, will not leave, in this hour of trial. My kindest love to little James, He will be dearer to my heart for his affection for Francis."

"Your affectionate sister, "S."

From the S. C. Herald.

INTERPRETATION OF SCRIPTURE.

How frequently do we hear from the pulpit, the character of Demas held up as a warning to all worldly minded professors of religion. I am inclined to think Mr. Editor, that his reputation has been wronged, and that, by some very judicious commentators on the Bible. Paul in his 2d Epistle to Timothy 4th ch. 10th verse—thus speaks of him "For Demas, hath forsaken me, having loved this present world, and is departed unto Thessalonica."

Forsaken Paul, through the love of the world, has been construed by many into an inordinate love of gain as governing Demas, and all like him.

In his Epistle to Philemon, Paul ranks Demas as one of his fellow prisoners, sending his kind regards to Philemon—and to the Colossians—4th ch. 14th verse he says: "Luke the beloved physician and Demas, greet you."—of Demas, Scott in his commentary says—"He loved the world too much to give up all for Christ," and that he departed to Thessalonica, in pursuit of some secular advantage, that whether he finally apostatized or not we cannot tell, but the Apostle stood in doubt of him. "Two other helpers, known to Timothy, were gone to different places, about the work of the Lord with the Apostle's approbation."

His authority, or reason for making this distinction between Demas, Crescens and Titus, Dr. Scott does not give us; nor does there appear any in the Bible. This commentator and others seem to have lost sight of the fact, that Demas, Crescens and Titus, are all nominatives to the same verb, and that what is affirmed of Demas, is equally affirmed of Crescens or Titus. This will be seen in a moment by supplying the verb.

"Demas hath forsaken me, having loved this present world, and is departed into Thessalonica—"

Crescens, (hath forsaken me, having loved this present world and is departed) into Galatia—"

Titus (hath forsaken me, having loved this present world and is departed) into Dalmatia—"

The true meaning of "this present world," is *this present life*: and the Apostle intends to say, that these three brethren (for that which is affirmed of Demas is said of Crescens and Titus) were not prepared for martyrdom; they would not give up life now, and therefore had left him. If Demas had been the Apostle, which many represent him, would Paul have merely mentioned the place to which he had gone and said nothing more about him? And would he have mentioned Titus and Crescens in the same sentence with him and left it so doubtful at least, whether he intended the same charge against them? I think not, this view of the above passage, the writer saw many years since, in Tillet's Religious Magazine. It was said to have been from the pen of a Scottish Divine, and being very much struck with its correctness, and being thus, as he hopes, set right himself, he offers it to the Herald, with the hope, that others, may in like manner, profit from it. KNOX.

From the S. C. Herald.

THE DUTY OF FAMILY PRAYER.

I presume that if any professor of religion were in the daily habit of profaning the name of God, or speaking falsely of his neighbor, little doubt would be entertained of his being a reproach to the church of Christ. But it is as truly the duty of a christian parent to pray in his family, as it is to speak the truth, and by the same authority by which he is forbidden to profane the name of God he is commanded to train up his children in the nurture, and admonition of the Lord.

It may be asked, with some degree of propriety, how it is possible for a parent to neglect this duty, and yet profess to belong to Christ, and to be ardently attached to his cause. Even if it were not enjoined in the word of God, it would seem that no pious man upon reflection could fail to see the propriety of attending to it. The blessing it would prove to his children, and domestics; its influence in sanctifying domestic comforts, and crosses; the means of grace it would afford to himself; the utility it might prove to the community at large; and its tending to promote religion, decency, sobriety, and good order are matters so evident as at once to convince him of its great importance. It would probably be going too

far, if we were to say that no parent who neglects this duty can have any claim to the character of a christian; but we confidently say that it is no honor to a pious man to have it said of him that he has no religion in his house, and that he never called upon God in his family.

The responsibilities of parents are truly great, and fearful. The eternal welfare of their children to a very great extent depends upon their example and instructions. Hence we find in matters of religion, that generally children are what their parents were. That is when they make any pretensions to piety. But very often those who are most corrupt in their morals, and sceptical as to their views of the word of God have come out of families, the parents of which were members of the Church. And this has no doubt been owing to the fact, that they saw those in whom they placed the highest confidence, their own parents, living so very differently from what they professed, as to leave upon their minds the impression that there was no reality in religion. The want of pious example, and faithful instruction on the part of professing parents, I verily believe has made more infidels than all the writings of Paine, Hume, and Voltaire taken together. Can a child believe that his parent looks upon him as in danger of everlasting misery, and ardently desires his salvation, when he sees him putting forth every effort and using all honest means to promote his comfort and respectability in life, and yet not express any anxiety concerning his immortal welfare which must be infinitely more important? How terrible must be that man's guilt, who by his example, or want of fidelity bears his own offspring to ruin! M. S. R.

From the London Christian Observer.

ON THE TESTS OF SPIRITUAL SAFETY.

To know that "we have peace with God through our Lord Jesus Christ," and that our "names are written in heaven," is a privilege not to be valued by any ordinary standard. Thousands are miserable for want of it; and daily confirm their misery by persevering in that "broad way," which, whether swept by morality or defiled by vice, surely "leadeth to destruction." Even the followers of the Lamb are not in all instances, possessed of that precious knowledge to which I have now referred. They have occasionally, like the poet Cowper, wanted the consolations, while they have manifested the spirit, of the Gospel; and they have written bitter things against themselves, notwithstanding it has been evident to their brethren that they were "made accepted in the Beloved."

As the assurance of spiritual safety is of such inestimable value so it is a subject on which the most devoted Christians are not entirely agreed. Witness the conflicting sentiments of John Wesley and some of his contemporaries: he insisting on assurance as the indispensable evidence of conversion, and they confidently denying it while each party respectively appealed to Scripture. In the present day similar discrepancies are found among the saints of God. Caesar Malan, for instance, in his well-known religious publications, makes it the very test of conversion that we "know we have eternal life," and that in a personal sense, so as to have no doubt whatever of our interest in Christ. Nor will the divine in question, and the advocates of his system of theology, admit that any other test of our Christian security should be instituted than our simply believing the record God has given us of his Son, (1 John v. 10.)

The present subject being one of unquestionable importance, may I be enabled by the Spirit of truth to treat it agreeably to his own revealed will! To begin with our simply believing the divine record. Where such a faith is implanted by the Holy Spirit, it may safely be admitted as a proof that the Lord has had mercy on our souls, and "called us with a holy calling;" yet it supplies a test of his acceptance to the individual alone. Who is so intimately acquainted with the heart of man as to pronounce that "individual" sincere on the mere ground of his profession? Though the Spirit itself may bear witness to his spirit that he is a child of God, still may he not, on the contrary, deceive his own heart on this infinitely momentous point? Jesus Christ accordingly tells us in his word, (Matt. viii. 22.) that it is one thing to be confident of our acceptance, and another to be really accepted on the great day. If, then, it be insisted on, by those to whom I have alluded, in order to prove our title to "glory and immortality" in Christ; we have simply to ask, "Do I believe God's promise?" and also to examine ourselves whether we be in the faith; and to prove our own selves." I would submit it to the impartial reader, if this former test, when wholly severed from the latter, be not uncertain, unsatisfactory, and above all, unscriptural!

What I would ask, will be its probable operation in the case of young religionists, and indeed of all who may adopt it rather suddenly than seriously! Rejecting as legal and pharisaical, and in principle akin to bondage, all inquiry whatever, either as to our conduct or disposition, as evidence of our spiritual safety, they maintain that he who hath the Spirit hath the witness in himself. What follows? Wanting, as I have ventured to suppose, Christian seriousness of mind, and being led away by strong feelings, they will scarcely "commune with their heart," and prove the character of their actions by the only infallible rule of faith and life. Never can they stop and ask, consistently with their views of assurance, if they possess those marks of acceptance which (as I shall presently demonstrate) are specially pointed out in Scripture. On the contrary, they look above them, when considering the all important question. Am I a child of God? I do not affirm that this theory necessarily leads to such Antinomianism in practice; but I verily think that such is its probable result. For if we are at liberty to conclude "we are in Christ Jesus," without any direct reference to the spirituality of our life and conversation, (Rom. viii. 1, 5, 8,) then, though such spirituality be wanting, may we not still imagine we

"abide in Him?" Let a patient be told by his physician, "If you are fully persuaded of your recovery you need not regard any other evidence of the fact;" the patient might possibly be right; yet were it not probable he would be deceived? The application may safely be left to the judicious reader.

I pass on, then, to some other tests of our spiritual safety, which are of a plainer, a more practical, and I conceive, of a more scriptural kind; promising, however, that they are wholly and essentially different from the grounds of our acceptance with God, and therefore to be carefully distinguished from them. One of the most satisfactory, because the most tangible, of these tests, is that *love of the brethren* which is mentioned by the Apostle John, (1 John iii. 11.) "We know that we have passed from death unto life, because we love the brethren." Here, if any where, we may reach the point of certainty. For by nature, as "enemies to God," we are, "aliens from the commonwealth of Israel," and count the society of saints a burthen rather than a privilege. Accordingly, when a lady of rank, after a spiritual change had been wrought in her by divine grace, once met the sainted Wilberforce at Barley Wood, she was suddenly so much affected as to shed many tears, and that at the painful recollection of having once abhorred his very name. When, therefore, she loved and honored it, was not that change of feeling at least a presumptive proof of a corresponding change of character and condition before God?

Not, however, that any one scriptural evidence of our interest in Christ is either to be overlooked or undervalued. What God has taught man must implicitly receive; what the Lord values man must in no wise disregard. Prayer, therefore, when proceeding from the heart, and directed to the great objects of reconciliation to God through the blood of Jesus, of conversion by his Holy Spirit, and of a consistent Christian life, must be his immediate work, and on that account is an index of our participation of the rich blessings of the Gospel covenant. As such it was clearly recognized by God himself in the instance of the great apostle, Acts ix. 11. And the more this grace is exercised, especially in the season of temptation, or in the hour of sorrow, the more cause have we to rest satisfied that the Lord has mercifully taught us how to pray. I speak not of our devotional frames or feelings. They vary even in the best. Yet however dull our affections at a throne of grace, if still we pray like David, (Ps. cxix. 25,) "My soul cleaveth unto the dust; quicken thou me according to thy word," is not this petition an evidence that we are taught of God, and adopted as his dear children? Never does a man of this kind mourn secretly before God over such failures in devotion, nor implore such spiritual recovery as a blessing of the highest order.

How closely the beatitudes are connected with that spiritual safety I have noticed, is I conceive, sufficiently clear to all who impartially regard them. I have indeed heard it asked, "Did the dying thief possess these evidences of his safety?" Admit that he did not visibly or confessedly possess them; yet who will deny that they were implanted in him by the Holy Spirit, and that they did exist, however feebly or imperceptibly, in his then contrite breast? His, however, was a case of no ordinary occurrence. After all, the beatitudes are unmeaning, if we are not permitted, and even required, to ask, in order to decide the question of our individual interest in the blood of Christ.—Am I meek, poor in spirit, and especially pure in heart, &c. &c. Notwithstanding that impurity which cleaves to the most exalted earthly saint, there is a comparative purity imputed to him by the Spirit, as appears by certain passages in the Holy Scripture. Heb. ii. 14; viii. 10; Phil. ii. 5. If, therefore, it is the fixed and intense desire of our hearts that God would cleanse their very thoughts by the inspiration of his Holy Spirit (prayer before the communion service,) have we not an abundant proof that we are made "new creatures," and consequently are in Christ Jesus?

In the third chapter of the first epistle of St. John and third verse, the question now under discussion is very simply and practically decided. "Every man that hath this hope in him purifieth himself, even as he is pure." "He that committeth sin is of the devil." "On that love of the brethren which is next insisted on by the apostle, I have already dwelt. The whole chapter ought indeed, to be seriously studied both by those who have hitherto been distressed from want of some sufficient evidence of their saving union with Christ, and by those who would confine such evidence within the limits of that inward testimony which the Spirit generally means in the safety of the true believer."

Nor is it unimportant to remark with what tenderness the Lord speaks to those whom he has not yet enriched with the full assurance of faith. He does not, like some pious, but alas! misjudging men, charge such persons with the unbelief, (though undoubtedly in some sense chargeable with it); but he says to them, "Fear not," Isaiah xxxv. 4; "O man greatly beloved," Dan. x. 11. 16; "It is I, be not afraid," Matt. x. 27. And in Rom. xiv. 1. St. Paul exhorts, in the spirit of his heavenly Master, "Him that is weak in the faith receive him."

Is it then an inference from the foregoing observations that we are not to seek and cherish the inward testimony of the Holy Ghost to our spiritual acceptance and security? Surely not. In attempting to handle a very difficult as well as important point in Christian experience, I have chiefly designed to show that we are not to be restricted to that one branch of evidence; and that those who advocate such restriction are themselves liable to serious delusion on the subject. Happy are they who are mercifully taught by God to know in whom they have believed—to know that they have eternal life in Christ. Yet those who are denied such knowledge have no ground whatever to conclude that they are not his children. This, I trust, has now been sufficiently established by a fair appeal to Scripture. "Comfort ye, comfort ye my people,"

is therefore the language in which all who look unto Jesus, whether trembling or confidently, should be addressed, and more particularly by their ministers. The heart of the righteous should be made sad, neither by withholding from him those texts which speak of our completeness and joyful assurance in the Saviour Christ; nor, on the other hand, by concealing those which pronounce a blessing on the contrite, the timid, and the poor in spirit. Let your readers bear with me, as far as I may appear to them to have erred, either in my conception or representation of the subject. Truth is my object; and the Lord, by his Spirit, lead us into all truth, till at length he lodges us in a region where the perception of divine things will be forever clear the judgment for ever sound, and the soul forever happy in "the excellency of the knowledge of Christ Jesus our Lord."

When I speak, as I have now done, of those proofs of our reconciliation to God in Jesus Christ which our spiritual character may supply, I would not overlook those deeply affecting cases, in which nothing but "looking unto Jesus," exclusive of all such proofs, can uphold the desponding Christian. Such a one is wont to argue, "If I look into myself I despair." Let him then look out of himself, to One who was "holy, harmless, and undefiled;" and who having obeyed the law for us, is therefore emphatically called the LORD OUR RIGHTEOUSNESS." To Him should every inquiry respecting the evidences of our acceptance lead the fallen creature, the miserable sinner. Thus, while we regard such evidences as inseparable from our spiritual safety, we must still make them subservient to a simple reliance upon Him, who is himself "all our salvation." In a word, where the life proves the reality of our faith in Jesus, it is of course unnecessary to press the application of the test in question.

WHY ARE SO MANY OF THE CLERGY FEELING IN HEALTH?

It was not so in the past century. We have yet lingering among us some of the hoary headed veterans who have been the standard bearers of the Redeemer for fifty long years. The advancing age will see no such venerable men. It will take up the lamentation of David, "There is no more any prophet." What occasions this change? Has the labor of preaching Christ crucified become essentially more destructive to the physical powers of man? Certainly not. The glory of a prosperous age is the ruin of the clergy. The division of labor which contributes so richly to the advancement of the trading community shuts out the learned professions, and especially the clerical professions from the means of preserving health. In the last century the clergy of New England occupied and cultivated the glebe lands belonging to many parishes, or where such property did not pertain to the spheres of labor they owned or hired farms and were robust and practical farmers:—"tempora tuantur, et nos mutamur cum illis." It would be difficult to find in what is called the more improved part of New England, a parish where the minister occupies, and cultivates the glebe land. In many places it has been sold and the money invested in stocks: where it is still retained the property is rented, and the income paid to the minister. If a clergyman should vulgarly prefer to devote part of his time to the care of the glebe, his pretensions to fitness for his office would be at once settled:—sufficient proof would be afforded either that his tastes were too grovelling, and his mind too low to leave him enough of intellectual qualification for his office, or that his spirituality has so declined that he has lost all his relish for his Master's work, and was the rather anxious to procure the meat which perished. And the feelings of the clergy themselves have assumed a bias correspondent with these popular views. They feel very generally, that such avocations as the cultivation of a portion of the land, are really inconsistent with the due discharge of their spiritual offices, if not decidedly prejudicial to their clerical character. They have learned to believe that their work should be confined to their own studies, the visiting of their people, and the attendance of occasional meetings:—every thing extraneous to these is consistent.

Whether this is the effect or the cause of the public sentiment on this subject, we do not pretend to decide. One thing is certain, the sentiments of both clergy and laity are entirely accordant. The practice which has grown out of these views, is the immediate occasion of the ill health which is so prevalent in the clerical profession.—"For this cause many are weak and sickly among you; and many sleep." At the same time, that all healthful bodily exercise has been discarded as unclerical, intellectual and spiritual labors have been multiplied. The confinement of the study has been rendered much more rigid and constant, and weary, paralyzed minds have become content to labor two hours to accomplish what their more healthful predecessors could have effected in one. This is all wrong—at war with the laws which God has framed for the government and best good with the physical man;—it is morally wrong—at war with the best interests and more vigorous progress of the cause in which the ministers of Christ are engaged. The spread of the gospel is a work which demands, not enfeebled, enervate and dying men, but strong and active labors; those who can "endure hardness as good soldiers." "Sana mens in corpore sano," is in no profession, more imperatively required. We would not have it inferred from our remarks that every minister should put his hand to the plough; but that the laws of God which pertain to physical being should be allowed to exercise some control over his habits of life. Ministers must be willing and people must submit to it, to devote a reasonable portion of their time to pleasurable bodily exercise. The exercise which they can obtain in their parochial labors is only better than one. They must unbend, and forget their professions. They must be allowed some repose for affections and their intellects

or they will become morbidly active, and soon wear out;—they must exercise the functions of their animal nature, or paralysis, partial or entire, will at first derange and finally destroy them.—Ch. Witness.

From the Pittsburgh Christian Herald.

PROCEEDINGS OF THE EXECUTIVE COMMITTEE.

Monday, Aug. 29, 1886.

The Executive Committee humbly looking to God for his blessing, and relying upon him to sustain, direct, and encourage them, and the missionaries and agents under their care, will endeavor, during the ensuing year, to enlarge their present missions and establish new ones, as follows:

- Enlargement of their Present Missions.**
1. Mission to Africa. 1 ordained minister, 1 teacher.
 2. Northern India. 2 ministers, 1 physician, 1 teacher, 1 printer, and their wives.
 3. Loway Indians. 1 minister, 1 teacher, and their wives.
 4. Smyrna. 2 ministers, 2 teachers, 1 physician, and their wives.

- New Missions.**
1. China. 2 ministers, 2 physicians, 2 teachers, 1 printer, 1 typewriter, 1 superintendent, and their wives.
 2. Calcutta. 2 ministers, 1 teacher, 1 printer and their wives.
 3. Mandan Indians, or some other Tribe on the Upper Missouri. 1 minister, 1 physician, 2 teachers, 2 farmers, 1 blacksmith, and their wives.
 4. Osage Indians. 1 minister, 1 teacher, 1 farmer, and their wives.

Total, 37

Of the 37 missionaries and assistant missionaries wanted, the Executive Committee have engaged 10, and they have encouraging prospects of obtaining the others during the coming year.

CONVERSION OF IRELAND.

A letter from Mr. J. L. Nolan, to the *Dublin Packet*, states the conversion of the Rev. Mr. Swayne, recently a clergyman in the Romish Church, to Protestantism, and that he is about to become a Missionary preacher in the latter faith. Another communication in the same paper from a Mr. Crotty, who signs himself a Catholic priest, states that on Sunday the 5th inst., at Birr, the ceremony of the mass was performed in English! The letter, which is a curiosity, coming from such a quarter, is as follows:—"We have glorious news to communicate to the friends of pure religion which we trust will be hailed as the dawn of brighter and happier days for Ireland.—On this day we have celebrated the ceremony of the mass in the vernacular tongue. The people were highly edified and delighted; and as they left the chapel were heard to exclaim 'may God forgive the priests for having so long kept us in the dark. We never heard a mass until this day!' It may be right to mention that we have reformed the Roman missal, and expunged exceptionable passages, such as prayers to saints and for the dead, with many other parts of the canon. We have also changed the substance of the mass. In the church of Rome it is offered as a sacrifice propitiatory for sin; but we offer it as it was offered by all the early fathers of the church, 'in commemoration of the death and passion of our Lord & Saviour Jesus Christ, and in thanksgiving for all the favors and blessings we have obtained through the merits of the same Jesus Christ our Lord.' It may be right also to mention, that we have expunged the ceremony of the elevation, together with all the other nonsensical mummeries and criss-crosses of the Romish mass. Our intention is not to form a new religion, but to retrench the novelties and superadditions of men, and revive the old religion of Jesus Christ." *Dublin Journal*.

Bequests to the Moravian Missions.—Two benefactions of £10,000 each have recently been made to the United Brethren's Missions—one by Mrs. Sophia Vansittart, the other by a sister of Lord Bexley. In the committee room of the Basle institution, (says the *Missionary Register*), are suspended on the walls, portraits of 98 Missionaries sent for by the German branch of this Society to the heathen world, in the last nineteen years. Of these Missionaries, seventy-five are still laboring in different parts of the world, but chiefly in India. A noble example this! How should they blush in the contemplation of it whose numbers and wealth so much exceed those of the few and poor Moravians.

Southern Churchman.

Open Convents.

Just received and for Sale at the Book Store Open Convents, or Nunneries and Popish Seminaries dangerous to the Morals, and degrading to the Character of a Republican Community. July 25th.

Just Received.

Home's Book of Health and Medicine, Sesmond's Fall of the Roman Empire, Writs of Law of Henry, new Edition, Chalmers' Works, 1 vol. new Edition, Addresses to Youth, by A. D. Eddy, Combe on the Constitution of Man, Oswald's Etymological Dictionary, The Great Teacher, Tholuck on John, Dicks Works in one volume, Ramsay's Missionary Journal, Cotton on the Religious State of the Country. For Sale at the Book Store. July 25th.

New Books.

Harmony of Divine Truth by Williston, Fuller's Works, Gaston's Collections, Mrs. Heman's Works complete in 1 vol. Hookers Family Book of Devotion, Christian Braham, Memoir of Mrs. Ellis, Nevins' Thoughts on Popery, Do. Practical Thoughts, The Marthas, by Philip, Boston: on the Covenants, Doddridges Rise and Progress, Young Wife's Book, Daughters Own Book, The Hebrew Wife, For Sale at the Book Store. Cheraw, July 25th.